Towards True Islamic Unity Based upon the Book of Allah and the Sunnah of His Messenger

Compassionate Among Themselves

Mutual Compassion between Members of the Prophet's Household and the Rest of the Companions,

[May Allah be pleased with all of them]

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In the Name of Allah, the Most Beneficent, the Most Merciful

Introduction

All praise is due to Allah. We praise Him and seek for His assistance. We seek His refuge from the evil of our own souls and from our misdeeds. No one can mislead whoever Allah guides and no one can guide whoever Allah causes to go astray.

To proceed, the Messenger of Allah, *(sallallaahu alayhi wasallam)* is indeed, the leader of mankind. This is an Islamic reality upon which all Muslims agree. And this agreement is a great blessing for this Ummah. In this, all praise and favour belong to Allah.

There is no consideration for the opinion of some who deviated and believed that some Imams are greater than the Messenger of Allah, *sallallaahu alayhi wasallam* in terms of knowledge and other qualities.[1] There are scholars who are capable of reinterpreting of proving the falsity of all the narrations recorded in these books.

Clarity of the status of the Messenger of Allah, *(sallallaahu alayhi wasallam)*, and that he is the owner of the Great

[1] Al-Majlisee has a chapter in his book, Bihaar al-Anwaar, titled: "The imams are more knowledgeable than the Pophets", 2/82. See also: Usool al-Kaafee, 1/227

Intercession, the visited Fountain and the exalted position in this world and in the Hereafter, are facts that no one can deny.

The blessings of the Prophet Muhammad *(sallallaahu alayhi wasallam)* extended to the members of his household and his companions, May Allah be pleased with all of them.

Therefore, members of the Prophet's Household enjoy great status. There are many Qur'anic verses and numerous Ahadith that supported this. These evidences include the mention of those among them who kept the company of the Messenger of Allah, *(sallallaahu alayhi wasallam)* as they include the mention of their offspring. They also explain their virtues and excellence.

Equally, all available evidences concerning the merits of the companions of the Prophet Muhammad *(sallallaahu alayhi wasallam)* apply in the first degree, to members of his Household who had the honour of being among his Companions.

In the first issue of these series, Companionship of the Messenger of Allah, *(sallallaahu alayhi wasallam)* was discussed. In the following pages, I am going to discuss the mutual compassion that existed among these Companions. For, we should never feel tired of talking about the merits and virtues of being a Companion of Allah's Messenger *(sallallaahu alayhi wasallam)*, and the fact that through believing in and keeping the company of this Blessed Prophet Muhammad, *(sallallaahu alayhi wasallam)* the title "Companion" is earned.

Differences in their status and positions in blissful Paradise depend on their actions and their participation in Jihad with the

leader of the Messengers. So are the differences in the ranks of the Emigrants [al-Muhajiroon] and the Helpers [al-Ansaar] among them, and those who came after them. Allah promised all of them great rewards. Allah, the Exalted says,

"And what is the matter with you that you spend not in the Cause of Allah? And to Allah belongs the heritage of the heavens and the earth. Not equal among you are those who spent and fought before the conquering (of Makkah, with those among you who did so later). Such are higher in degree than those who spent and fought afterwards. But to all Allah has promised the best (reward). And Allah is All-Aware of what you do."[1]

All of the Prophet's companions have their merits and positions. We need to understand the importance of their companionship, which is a status in itself. We need to realize that their degrees are in accordance with their deeds. The Prophet's Companions are of categories: The earliest ones are the highest in degree, these are followed by those Companions who have the honour of being the Prophet's relatives – these are the pure members of his household. May Allah's peace be upon them, and may He be pleased with them. They have the combined honour of being his Companions and having kinship with him. But their ranks shall be in accordance with their righteous deeds.

Dear reader, seeking to know causes of dissention among the Ummah and finding solutions to them are a recommended Islamic goal. The matter I am going to discuss here is a great

[1] Al-Hadeed 57:10

issue whose impacts really trouble the Ummah. I am therefore going to discuss only mutual compassion that existed among the Companions of the Prophet Muhammad, *(sallallaahu alayhi wasallam)* – those of them who are members of his household and those who are not. In spite of conflicts that took place among the Companions, they remained compassionate with one another. This is the reality, though the story-tellers might ignore it and some historian might fail to notice it.

This reality shall remain clear, destroying the myths and imaginations of story-tellers which the people of desires and political motives and the enemies seized upon to achieve their goals and create disunity and rancour among the Muslims.

A Sincere Call

We are calling upon researchers, history writers of the Ummah, the advocates of unity, and those who talk about the danger and impacts of globalization and the necessity of unity in confronting these; we are calling upon all those who are keen on the well-being of this Ummah: Why are we carelessly stirring up historical issues that create only negative impacts and generate enmity? Are we doing this to win the support of the masses or because of a blind imitation or to earn a material gain?

You will be surprised to find many writers and researchers who spend a lot of time and efforts working on historical or ideological issues that are based upon spurious narrations, and mere desires. There are even some among them who falsely believe that they have performed an excellent feat and arrived at

scientific facts, without knowing that all they achieved through their researches was nothing more than fragmentation of the Ummah. And when you ask them of the results of their works and efforts you will not get a useful answer. The best in situation among them will tell you that the research was for academic purpose and nothing more!! Where then is the scientific foundation that he based his research upon?!

In the first part of this series in which we discussed the essence of companionship, we talked about the perfect harmony that existed between the Messenger of Allah, *(sallallaahu alayhi wasallam)* and his noble companions and that it was an obligation of the Prophet Muhammad *(sallallaahu alayhi wasallam)* to educate and purify those who believed in him. These are the unlettered people whom Allah honoured with belief in Him Messenger, *(sallallaahu alayhi wasallam)* and with being his Companions. Allah says,

"He it is Who sent among the unlettered ones a Messenger (Muhammad (peace be upon him)) from among themselves, reciting to them His Verses, purifying them (from the filth of disbelief and polytheism), and teaching them the Book (this Qur'aan, Islamic laws and Islamic jurisprudence) and Al-Hikmah (As-Sunnah: legal ways, orders, acts of worship of Prophet Muhammad (peace be upon him)) And verily, they had been before in manifest error."[1]

[1] Al-Jumu'ah 62:2

These companions are those whom the Messenger of mercy and guidance nurtured, purified and educated.

We also discussed about the harmony that existed between the Messenger, the Command and his army; and the Messenger, the Model and those who learned from him; and the Messenger, the Neighbour and those who lived near him and with him; and the Messenger, the Leader and those who were under his authority.

We discussed about this harmony in the first essay. You can call it first chapter if you like.[1]

Dear reader, I know that you have no doubt that the Messenger of Allah; *(sallallaahu alayhi wasallam)* excellently and meticulously performed the obligation of conveying the Message, and purifying and teaching his companions. The results of this purification are those commendable qualities that became part of the character of his Companions.

It is enough an honour that these companions are the best community ever evolved for mankind. Allah says,

"You (true believers in Islamic Monotheism, and real followers of Prophet Muhammad (peace be upon him) and his Sunnah) are the best of peoples ever raised up for mankind."[2]

Ponder over Allah's word, *"raised up"*. Who raised them up and gave them this status? Compare this with the saying of Allah,

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[1] The first essay in these series is titled: "*Suhbatu rasoolillaah, sallallaahu alayhi wasallam*"

[2] Aal-Imraan 3:110

"Thus We have made you (true Muslims - real believers of Islamic Monotheism, true followers of Prophet Muhammad (peace be upon him) and his Sunnah (legal ways)) a just (and the best) nation, that you be witnesses over mankind and the Messenger (Muhammad (peace be upon him)) be a witness over you."[1]

The verses in which Allah described them and praised them are many. Some of their distinguished deeds and verses relating to that have been discussed in the earlier essay, so there is no need to repeat them here.

Some of the qualities of the Prophet's companions

Dear reader, remember that theirs is a unique generation that outshined other generations with distinct qualities. They attained the honour of being the Companions of Allah's Messenger, *(sallallaahu alayhi wasallam)*. He nurtured, taught and refined them. He fought the disbelievers with their support, and they were the ones who helped him.

Let us have a keen look at one of their characteristics that needs to be studied, elucidated and given prominence, and that Muslims need to know regardless of their factions and groups.

Do you know what that characteristic is? It is 'Compassion'.

[1] Al-Baqarah2:143

Why do we talk about this quality?

Dear reader, have you ever reflected on the secret of this noble quality? You will definitely find many reasons why this quality should be discussed. But, I'm going to tell you some of the reasons in brief.

One: Because of the characteristic itself and the great meanings it carries, and because of the fact that many Qur'anic verses and Ahadith mention it. And, above all, our Lord, Glorified and Exalted is He, is the Most-Beneficent, Most-Merciful.

Allah says, while describing the beloved Prophet Muhammad *(sallallaahu alayhi wasallam)*:

"Verily, there has come unto you a Messenger (Muhammad (peace be upon him)) from amongst yourselves (i.e. whom you know well). It grieves him that you should receive any injury or difficulty. He (Muhammad (peace be upon him)) is anxious over you (to be rightly guided, to repent to Allah, and beg Him to pardon and forgive your sins, in order that you may enter Paradise and be saved from the punishment of the Hell-fire); for the believers (he peace be upon him is) full of pity, kind, and merciful."[1]

The Messenger of Allah, *(sallallaahu alayhi wasallam)*, also said, "He who does not show mercy [to others] will not be shown mercy."[2]

[1] At-Tawbah 9:128
[2] Reported by al-Bukhari and Muslim

Keeping on talking about this quality in itself will be lengthy, and you are not oblivious of many verses and Ahadith that mention it.

Two: Allah selected this very quality while praising the Companions of the Prophet Muhammad *(sallallaahu alayhi wasallam)*.

The exclusive selection of this character has exceptionally important benefits. It is, in fact, a scientific miracle to describe them with that character. If one reflects deeply, one will realize that miracle.

Why did Allah mention this characteristic to the exclusion of others?

The answer is: It is to pre-empt false accusations that were not born then and that later to become favourite tales of the story-tellers and those who came after them. And Allah knows best.

Allah says,

"Muhammad (peace be upon him) is the Messenger of Allah. And those who are with him are severe against disbelievers, and merciful among themselves. You see them bowing and falling down prostrate (in prayer), seeking Bounty from Allah and (His) Good Pleasure. The mark of them (i.e. of their Faith) is on their faces (foreheads) from the traces of prostration (during prayers)."[1]

[1] Al-Fat'h 48:29

Three: The establishment of the fact that the Companions of the Messenger, *(sallallaahu alayhi wasallam)* are compassionate among themselves and that this quality of compassion is firm-rooted in their hearts, refutes and rubbishes narrations, whims and tales that portray them as being hostile to one another, and that enmity was the order of the day among them!!

If it is now firmly established in your heart that the Companions are compassionate to one another, you will have peace of mind and whatever misgiving hearts might have harboured against those whom Allah commanded that we should supplicate for, will be removed. Allah says,

"And those who came after them say: "Our Lord! Forgive us and our brethren who have preceded us in Faith, and put not in our hearts any hatred against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful."[1]

Four: One of the rules approved by the Muslim researchers is that importance is attached to both the text and the chains of narrators, that studies are carried out on the texts of narrations after the authenticity of the chain has been established and that the narrations should be subjected to the texts of the Qur'an and the general principles of Islam. Also, narrations are not studies in isolation, but with other narrations. That is the research methodology followed by the erudite scholars.

Therefore, while studying historical narrations, the above methodology must be followed. But it is very unfortunate that

[1] Al-Hashr 59:10

[many] researchers have abandoned the study of chains of narrators and study only the narrations that are in the books of history and literature. And those who showed concern for chains of narrators neglect the texts of the narrations and fail to subject them to the texts of the Qur'an.

Dear reader, before you start judging others and hastily apportioning blames as a result of your so-called knowledge of history, the information you inherit from your family or out emotional feelings, pause a little bit and read the evidences that I mentioned here. Though these evidences may look unfamiliar in spite of their clarity, simplicity and the strength of its meanings, yet, they have practical reality. Ponder over the following verse which is the last verse of Surah al-Fath:

"Muhammad (peace be upon him) is the Messenger of Allah. And those who are with him are severe against disbelievers, and merciful among themselves. You see them bowing and falling down prostrate (in prayer), seeking Bounty from Allah and (His) Good Pleasure. The mark of them (i.e. of their Faith) is on their faces (foreheads) from the traces of prostration (during prayers). This is their description in the Taurât (Torah). But their description in the Injeel (Gospel) is like a (sown) seed which sends forth its shoot, then makes it strong, and then becomes thick and it stands straight on its stem, delighting the sowers, that He may enrage the disbelievers with them. Allah has promised those among them who believe (i.e. all those who follow Islamic Monotheism, the religion of Prophet Muhammad (peace be upon him) till the Day of Resurrection) and

do righteous good deeds, forgiveness and a mighty reward (i.e. Paradise)."[1]

Allah also says,

"And those who came after them say: "Our Lord! Forgive us and our brethren who have preceded us in Faith, and put not in our hearts any hatred against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful."[2]

So, read the above verses and ponder over their meanings, may Allah protect you!

[1] Al-Fat'h 48:29
[2] Al-Hashr 59:10

Section One:

Essence of a Name

Name carries a meaning about its bearer. It is his title by which he is distinguished from others. That has been the people's way. No sane person will doubt the importance of the name, for it is by it that the new born is known and distinguished from his siblings. The name becomes his symbol and that of his children after him. When a man dies his name lives on after him.

In Arabic Language, the word '*ism*' [which means name], is derived from the word '*sumuww*' that means: highness, or from '*wasm*' that means: symbol.

And all this indicates the importance of a name for the newborn.

The importance of a name to the father is very clear. It indicates his religion and wisdom. Or have you ever heard a Christian or a Jew naming his son Muhammad? Or have you ever heard Muslims naming their children *allaat* or *al-'uzza* except those who have deviated?

The son is linked to his father through the name, and the father and members of the family call their children with the names they chose for them. The name is them frequently used among members of the family. There an old adage that says: "From your name, I know who your father is."[1]

[1] See: "Tasmiyah al-mawlood fil-Islaam", by Shaykh Bakr Aboo Zayd

The importance of a name in Islam:

The importance that the Shari'ah attached to names is enough an indication of the weight that this issue carries in the religion of Islam. The Messenger of Allah, *(sallallaahu alayhi wasallam)* changed the names of some of his male and female Companions. He even changed the name of his city that used to be known as '*Yathrib*' to '*al-Madinah*'.

He commanded that none should be called 'king of kings' and the like. He said, "The lowliest person in Allah's estimation is a man who calls himself 'king of kings'."

The beloved Prophet Muhammad *(sallallaahu alayhi wasallam)* then advised that names like 'Abdullah' and 'Abdur-Rahman' should be adopted, for these names show their bearers' affirmation of their servitude to Allah and that He alone they do worship. The Prophet Muhammad *(sallallaahu alayhi wasallam)* said, "The dearest names to Allah are: *Abdullah* and *Abdur-Rahman*."

The Messenger of Allah, *(sallallaahu alayhi wasallam)* loved nice names and regarded them as good omens. This is known in his guidance, may Allah bestow peace and blessings upon him and his household!

And it is an established rule in the view of scholars of Islamic principles of jurisprudence and the linguists that names have their indications and meanings. This topic is extensively discussed in books of linguistics and Islamic principles of jurisprudence.

Is it reasonable?!

Dear reader, do not be in hurry and do not be surprised. Read on with me and follow the answers with me! What will you name your son? Will you choose for him a name that you, his mother and your family love, or will you name him after your enemies?

So, we choose for ourselves names that have meanings to us and yet we deny the right to do the same to those who are the best of mankind and we put forth for them an illogical rationalization that they chose names of their children for political and social reasons, as opposed to the people's custom?!! Choosing of name, we claim, was meaningless to these excellent people??!!

The wise men and the leaders of this Ummah, and those who possessed sense of honour concerning themselves and their progeny are denied the least of the human meanings: they are not allowed to name their children after their loved ones and their brethren in faith as a sign of recognition for the latter's excellence and their love for them, and they rather named some of their children after their enemies??!! Is this believable?!!

It needs to be made known that it was not a mere naming of a single individual, but rather of a group of children; and it was not after forgetting a centuries-old hostility. No! The naming rather took place during the peak of hostility – according to their claim. But we say: The naming took place at the peak of love.

This is a very important issue that needs to be studied, because it has very great implications. It includes refutation of tales, whims and illusory stories; and it includes addressing the soul and the

sentiments and convincing the people of reason. The issue is, therefore, impossible to be refuted or twisted.

The Real Issue:

‘Ali Ibn Abee Talib: It is out of his fervent love for the three caliphs preceding him that he named some of his sons after them. They are:

-Abu Bakr Ibn ‘Ali Ibn Abee Talib, who was martyred at Karbalaa along with his brother Hussain, may Allah bestow peace and blessings upon him and upon their grandfather!

-‘Umar Ibn ‘Ali Ibn Abee Talib, who was also martyred at Karbalaa along with his brother Hussain, may Allah bestow peace and blessings upon them and upon their grandfather!

-‘Uthman Ibn ‘Alee who was also martyred at Karbalaa along with his brother Hussain, May Allah bestow peace and blessings upon them and upon their grandfather!

-As for al-Hasan Ibn ‘Alee Ibn Abee Talib, he named his sons with following names: Abu Bakr Ibn al-Hasan, Umar Ibn al-Hasan and Talha Ibn al-Hasan, all of whom fought the battle of Karbalaa on the side of their uncle al-Hussain.

Al-Hussain also named one of his sons after ‘Umar.

As for the leader of the Successors, ‘Ali Ibn al-Hussain popularly known as ‘Zaynul-‘Aabideen’ and the fourth Imam, he named

his daughter 'Aysha and named his son 'Umar, and he has descendants.[1]

There are other members of the Prophet's household from among the descendants of 'Abbas Ibn Abdul-muttalib, Ja'far Ibn Abee Talib, Muslim Ibn 'Aqeel and others. Here is not the place to mention all the names. Few examples are enough.

Discussion:

There are some among the Shiites who deny the fact that 'Ali and his sons gave their children these names. This is definitely a saying of those who have no knowledge of lineages and names, and have little knowledge of books. But members of this group are few in number; all praise is due to Allah.

The leading Shiite scholars and leaders have disproved this because; the proofs for the existence of these names are explicit through the children of those who are so-named and in the light of the approved Shiite sources. Even in narrations about the tragedy of Karbalaa where Imam al-Hussain Ibn 'Ali was martyred, a mention is made of Abu Bakr Ibn 'Ali Ibn Abee Talib, Abu Bakr Ibn al-Hasan Ibn 'Ali and others who have been earlier mentioned.

All the above were martyred along with al-Hussain. And the Shiites mentioned this in their books. But do not say that you do

[1] See: Kashf al-ghumma 2/334; al-Fusool al-muhimmah 283. You will also find these names among all the twelve imams. The Shiite scholars have discussed that and made mention of the names. See, for instance: I'laam al-waraa, by at-Tabarsee p.203; al-Irshaad al-mufeed p186 and al-Ya'qoobee in his Taareekh, 2/213

not hear these names at ***Husayniyyaat*** or in the celebrations of '***Aashoora***. The fact that they are not mentioned on these occasions does not mean that their bearers did not exist. 'Umar Ibn 'Ali Ibn Abee Talib and 'Umar Ibn al-Hasan were among the renowned and tested cavaliers of that day.

In short, the Shiites have failed to produce a convincing answer as to why those they claim to be their leaders named their children after Abu Bakr, 'Umar, 'Uthman, 'Aysha and others among other leading Companions of the Prophet Muhammad, *(sallallaahu alayhi wasallam)*. Therefore, we could not strip names from meanings as we could not regard this fact as something that some Ahl-us-Sunnah smuggled into Shiite books. This will mean that all narrations of all the Shiite books are doubtful.

It is a habit of the Shiites to condemn every narration they do not like as smuggled and fake. It is rather a custom of a Shiite scholar to carelessly dismiss every narration that does not match his desire as something that is smuggled into their books; this is more so since every one of their scholars has the privilege to haphazardly accept or reject narrations!!

Don't you think it would be ironically amusing and distressing to hear that these leaders named their children after the earlier-mentioned eminent Companions in order to insult them, or in order to win the hearts of the masses, that Imam 'Ali gave his children these names to make people believe that he loved the caliphs and that he was pleased with them [i.e. practicing ***Tuqyah***]??!!!

Subhanallah! Is it suitable to say that the Imam engaged in practices in order to deceive his followers and the masses?! And how could the Imam harm his children by doing this??

Then, who are those the Imam is trying to win their favour with these names? Surely, his celebrated braveness and sense of honour should definitely prevent him from disgracing himself and his children because of Banu Taym,[1] or Banu 'Adiyy[2] or Banu Umayyah[3]!!

The keen student of history of Imam 'Ali will certainly realize that he was one of the bravest men, as opposed to fabricated narrations that seek to portray him as a coward who could not rise up to defend his religion, honour or dignity. But unfortunately, many are these fake narrations.

It can therefore, be concluded that what the Imams, 'Ali and his sons did, is one of the strongest logical, psychological and practical proofs of sincere love that members of the Prophet's household had for the righteous guided caliphs and other Companions of the Prophet Muhammad, *(sallallaahu alayhi wasallam)*. You are also a witness to this indisputable reality. This reality is confirmed by Allah's word:

"Muhammad (peace be upon him) is the Messenger of Allah. And those who are with him are severe against disbelievers, and merciful among themselves. You see them bowing and falling down prostrate

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[1] The clan of Aboo Bakr
[2] 'Umar's clan
[3] Mu'aawiyah's clan

(in prayer), seeking Bounty from Allah and (His) Good Pleasure. The mark of them (i.e. of their Faith) is on their faces (foreheads) from the traces of prostration (during prayers)."[1]

Dear reader, you are advised to read the above verse again and reflect upon its meaning. Then reflect upon the quality of mercy with which Allah described the Companions in the verse.

[1] Al-Fat'h 48:29

Section Two:

Relationship by Marriage

Dear reader, your daughter is a part of you and the fruit of your heart. Whom will you marry her to? Will you be pleased to marry her to a sinful criminal who murdered her mother and her brother? What does the expression, 'My in-law is my kinsman' mean to you?

In-laws are relatives of the wife or husband like fathers, brothers etc. Allah counted relationship by marriage as one of His signs. He says,

"And it is He Who has created man from water, and has appointed for him kindred by blood, and kindred by marriage. And your Lord is Ever All-Powerful to do what He wills."[1]

Have a deep reflection on this verse and see how Allah makes man related to others through blood and marriage! Relationship by marriage is a connection that Allah mentions along with blood relationship. Blood relations are the father's relatives, but some scholars believe that it includes both father's and mother's relatives.

[1] Al-Furqan 25:54

So, the fact that Allah mentions relationship by blood and relationship by marriage together has great meanings that should not neglected.

Relationship by marriage in history:

Relationship by marriage occupied a special place in the Arab culture. They loved being proud of their lineage, and they love being proud of husbands of their daughters and their positions. The Arabs did not marry their daughters to those they felt were inferior to them. That was the popular practice among them. This practice is also found among other races. Racial segregation is, in fact, seen today as one of the most serious social problems in the West.

The Arabs were very protective of their womenfolk, and this led some of them to burry their female babies alive in apprehension of shame. Blood are shed and wars are started because of this. Effects of this still exist up to our contemporary age, as it is clear to the dear reader.

Relationship by marriage in Islam:

Islam and established the sublime qualities. It enjoined commendable traits and forbade the repulsive ones. Allah explains that what counts in His estimation is nothing but piety. He says,

"Verily, the most honourable of you with Allah is that (believer) who has At-piety."[1]

Then you find the Islamic Jurists extensively researching the issue of compatibility as far as religion, lineage, profession and other related matters are concerned. Among issues raised in this research are: Is compatibility a condition for the validity or effectiveness of a marriage? Is compatibility the exclusive right of the wife or it is a right shared by her guardians as well? There are other topics that came up in their research concerning marriage.

Concerning the issue of protecting the dignity and having sense of honour concerning the women, the Messenger of Allah, *(sallallaahu alayhi wasallam)* regarded a man who is killed in defence of his honour as a martyr. He, himself, has in fact, led a war against the Jews when they stripped a Muslim woman of her cover. The story of the Jewish clan of Banu Qaynuqa who violated their covenant with the Messenger of Allah, *(sallallaahu alayhi wasallam)* is well-known.

The story, in brief, goes thus: A Jew requested from a Muslim girl, from whom he wanted to buy gold, to reveal her face which she refused to do. He then tied the edge of her dress while she was sitting down. When she rose up to go, her nakedness was revealed. She screamed for help and a Muslim youth nearby came to her help, killing the vicious Jew. The Jews then assembled and killed the young man. It is this incidence and

[1] Al-Hujuraat 49:13

other misdeeds of theirs that indicated their violation of their covenant with the Messenger of Allah, *(sallallaahu alayhi wasallam)* that led to that war.

Dear reader, ponder over Islamic rules like the necessity of the guardian's approval and availability of witnesses in validity of marriage, the prescribed punishment for falsely accusing someone of adultery and the prescribed punishment for committing adultery and fornication and other rules whose goals is to protect the honour. In the course of reflecting upon these rules, their wisdom and benefits and the wonderful legislations they entail, you will realize the importance of this topic.

Relationship by marriage leads to many rules. Ponder over the legislation of marriage contract which is described in the Qur'an as a *'solemn covenant'*. The man comes forward to make marriage proposal, which has its rules, and his proposal may be accepted or rejected; the suitor seeks the help of his family and friends in order to have his proposal accepted; and the family and guardians of the woman ask about the suitor whom they have the right to accept or reject. Even if the suitor has presented gifts to the woman and hastily paid the bridal money [*mahr*], they still have the right to reject him as long as the marriage contract has not yet been made.

In contracting marriage, there should be witnesses. Announcing the marriage is also a matter requested by Islam, why? Because of rules that result from the marriage like bringing alien persons closer and turning them into relatives through marriage, and making some women permanently forbidden for the husband to

marry because of the marriage, or temporarily forbidden for him as long as he is married to his present wife. The topic of this treatise will not allow us to elucidate further, we only want to remind ourselves of the importance of the issue. Then reflect upon the following:

Example One: The sister of al-Hasan and al-Hussain: her father 'Ali Ibn 'Abee Talib married her to 'Umar Ibn al-Khattab. Are we then going to say that 'Alee married his daughter to 'Umar out of his fear for him?! If it is so, where then is his braveness? Where is his love for his daughter? Is it reasonable to say that he married his daughter to a tyrant?? If that is so, where then is his sense of honour for the religion of Allah?? Many endless questions….!

Or shall we say that 'Ali married his daughter to 'Umar out of his love for him and his belief in him? Exactly! 'Umar married 'Ali's daughter in a legal, valid Islamic marriage that was free of any blemish.[1]

This marriage was also an expression of contact and love that existed between the two families. Why not? The Messenger of Allah, *(sallallaahu alayhi wasallam)* was married to 'Umar's daughter! The marriage relationship, therefore, existed between the two families even before 'Umar married Umm Kulthoom, 'Ali's daughter.

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[1] I'll later mention quotations from Shiite scholars in confirmation of this and in refutation of false accusations that claim otherwise.

Example Two: It is enough to quote the saying of Imam Ja'far as-Sadiq that goes thus: "I am born by Abu Bakr twice." Do you know who Ja'far's mother is? She is Farwah bint al-Qasim Ibn Muhammad Ibn Abu Bakr![1]

Dear wise reader, why did Ja'far say 'Abu Bakr' and did not say, 'Muhammad Ibn Abu Bakr'? He deliberately and clearly mentioned the name of Abu Bakr because the Shiites did not acknowledge his excellence and superiority, but they unanimously acknowledged the excellence of his son Muhammad! Now tell me, of whom does a person feel proud??

Dear reader, intermingling of the lineages of the Companions, the Emigrants and the Helpers, is something known to those who are conversant with their lineages. Even the freed slaves among them married into prominent and noble families of Quraysh. Zaid Ibn Haritha, who was the only Companion who had his name mentioned in the Qur'an in Surah al-Ahzaab, was married to whom? He was married to Zaynab bint Jahsh who was later to become a mother of the believers!

The Messenger of Allah, *(sallallaahu alayhi wasallam)* married Fatimah bint Qays, who is from Quraysh, to Usamah Ibn Zayd, the son of his freed-slave. There was another Companion known as Salim, who was also a freed-slave, Abu Hudhayfah, married to him his niece, Hind bint al-Walid Ibn 'Utbah Ibn Rabee'ah, and her father was one of the leaders of Quraysh.

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[1] And her mother is Asma bint Abdur-Rahman ibn Abu Bakr. See: 'Umdah at-taalibeen, p195, Tehran; and al-Kaafi, 1/472

There are many other examples of established marriage relationships among the Companions. I am going to mention here only few examples of marriages that took place between members of the Prophet's household and the righteous predecessors:

Do you know that 'Umar married the daughter of Fatimah, who was the Prophet's daughter?

And Ja'far's mother has been mentioned earlier. Then who is Ja'far's grandmother? His grandmother was Abu Bakr's daughter while his mother was Abu Bakr's granddaughter.

Dear reader, shun the whispers of Satan and think seriously and deeply. You are a Muslim and the status of intelligence with which Allah endowed you is not unclear to you. Also, the verses in which Allah enjoins reflection and thinking are many.

Therefore, we have to think and use our common sense. We have to shun blind imitation. We should not allow the people of falsehood to play upon our intelligence. We seek Allah's protection against the devils among men and jinn.

Dear reader, will you be pleased if your father and grandfathers are insulted and if you are told that the leader among your womenfolk married in spite of the opposition of your entire clan? Do you like some people to say about a female member of your family: 'That is a woman that we ravished'?

Is there any mind that could accept this nonsense or is there any heart that could be pleased with this tale?

We beseech Allah to put not in our hearts any resentment towards those who have believed! O Allah, grant us the love of the righteous among your servants! Accept our supplications, O Lord of all the worlds!

Before we proceed to the section three, the following are some quotations from approved Shiite books and from their recognized scholars that affirmed Umm Kulthoom's marriage to 'Umar.

The renowned historian and genealogist, Imam Safiyyud-deen Muhammad Ibn Tajud-deen known as Ibn Taqtaqee al-Hasanee d.709 A.H, in page 58 of his book which he dedicated to Aseelud-deen Hasan ibn Naseerud-deen at-Toosee, the companion of [Mongolian emperor] Hulagu, mentioned the names of daughters of the commander of the faithful, 'Ali ibn Abu Talib and said: "And Umm Kulthoom; her mother was Fatimah, the Prophet's daughter. Umar Ibn al-Khattaab married her and he had by her a son named Zayd. And after the death of 'Umar, 'Abdullah Ibn Ja'far married her."

The editor of the book, Syed Mahdi ar-Rajaa'ee mentioned quotations among which is the saying of the erudite Shiite scholar, Abu al-Hasan al-'Umari – descendant of 'Umar ibn 'Ali ibn al-Hussain – in his book 'al-Majdee': "The reliable narration is what we have seen earlier that it was 'Abbas who married her [i.e. Umm Kulthoom] to her husband 'Umar with the consent of her father, 'Ali; and she bore 'Umar a son named Zayd."

He also mentioned other views concerning 'Umm Kulthoom's marriage to 'Umar. Among these views are: The one whom

'Umar married was a female devil; or that he did not consummate the marriage with her or that he married her forcibly, among other incorrect views.

Another erudite Shiite scholar, al-Majlisee said, "So was al-Mufeed's denial of the incidence ['Umm Kulthoom's marriage to 'Umar] in its entirety. This is an indication that the narrations affirming that are not regarded as authentic in their own estimation. For, after the quotation of those narrations and others that will soon come with their chains of narrators that when 'Umar died, 'Ali Ibn Abu Talib visited Umm Kulthoom and took her to his house, among other things that are mentioned in the book, 'Bihaar al-anwaar', the afore-mentioned denial is indeed strange. The correct justification that can be made for this marriage is that it took place out of *Tuqyah* [dissimilation] and necessity."[1]

My response to the above is: The author of al-Kaafee had mentioned a number of Ahadith in his book on the rule concerning a woman whose husband has died, as to where she is to observe the period of waiting and other things that are incumbent on her. He quoted a Hadith with his chain of narrators that Abu Abdullah was asked concerning the woman whose husband has just died, as to whether she should observe her period of waiting in her house or wherever she likes? He answered that she could observe it wherever she likes, for when

[1] See: Mir'aah al-'uqool, 2/45

'Umar, Umm Kulthoom's husband died, her father 'Ali visited her and took her to his house.[1]

Dear reader, I have discussed the marriage with some contemporary Shiite scholars, and among the most beautiful responses is the one penned down by the judge of the Court of Awqaaf and Inheritance Affairs, Sheikh Abdul-Hamid al-Khattee. He wrote: "As for Imam 'Ali's giving the hand of his daughter, Umm Kulthoom in marriage to 'Umar, there is no disagreement in that. In fact, he had a good model in the Messenger of Allah, *(sallallaahu alayhi wasallam)* in this, and the Messenger of Allah, *(sallallaahu alayhi wasallam)* is the exemplar per excellence for every Muslim. He married Umm Habibah, daughter of Abu Sufyan, and Abu Sufyan was far below 'Umar in status. Therefore, all the doubts being raised concerning the marriage of Umm Kulthoom to 'Umar are absolutely unjustifiable.

As for your argument that it was a devil who showed itself to 'Umar in the form of Umm Kulthoom, this is paradoxically amusing and saddening. It is an argument that deserves no consideration whatsoever. If we have to continue mentioning similar lies and fabrications, we will surely see lots of them that are ironically amusing and distressing."

But the Shaykh did not make mention of the essence of that marriage relationship, the role it played in strengthening family ties, that it took place with the satisfaction of all the parties

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[1] See: Al-Furoo min al-Kaafee, 6/115

concerned and that it fostered love, brotherhood and harmony among the in-laws.

Dear reader, you are not unaware of the clear difference that is in the marriage of a Muslim man to a Jewish or Christian woman. This is permissible. But the opposite is not.

In nutshell, marriage relationship among the Companions of the Messenger of Allah, *(sallallaahu alayhi wasallam)* is clear, especially, between the children of the Imam 'Ali Ibn Abu Talib and the children of the other righteous predecessors. Equally clear are the well-known marriage relationships that took place between members of Bani Umayyah and Bani Hashim clans before and after the advent of Islam. The most celebrated of this is the marriage of the Messenger of Allah, *(sallallaahu alayhi wasallam)* to the daughter of Abu Sufyan.[1]

The bottom line here is to point to some psychological and social benefits of relationship by marriage, the greatest of which is the mutual love that exists between the two families. There are many other benefits, and the mentioned ones should be enough an example. All success belongs to Allah.

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[1] See the appendix at the end of this booklet.

Section Three

Evidence of Praise

Dear reader, have you ever lived in a strange land in a company and far away from your family, tribe and your village? How were those years of exile? Did you live in a military barrack among strange people or among your friends?

Dear reader, did you live in poverty and persecution along with your companions with whom you share the same religion that combines between reason and passion? What is your view about those who had all the above experiences and were all friends and companions in times of ease and hardship, and in the company of whom was the best of mankind, Muhammad, *(sallallaahu alayhi wasallam)*?

The Prophet's Companions, especially the earliest ones, had all the above experiences. Their social life was different, with its special characteristics. Anyone who studies the Seerah or has even a simple knowledge about the life of the beloved Prophet Muhammad *(sallallaahu alayhi wasallam)* knows this.

Dear reader, I believe that in the course of your reading of these pages, you are travelling with me into the annals of history, when the Messenger of Allah, *(sallallaahu alayhi wasallam)* was in the House of Arqam calling unto the religion of Allah secretly. Then after Islam became manifest there, his noble Companions migrated to the strange land of Abyssinia, and then to al-

Madinah, leaving behind their families, properties and homeland.

Imagine how their situations would be in long and torturous journeys make on the backs of camels and, in many cases, on foot. They all lived a life of fear and siege while in al-Madinah during the Battle of Trench. They passed through deserts and desolate lands in the Battle of Tabook, experienced victories in the Battle of Badr, Trench, Khaybar, Hunayn, and before all that, they entered Makkah victoriously and gallantly.

Just reflect over psychological impacts of all this. Imagine how much they would love one another. Do not forget that the Messenger of Allah, *(sallallaahu alayhi wasallam)* was with them. For, he was their leader, nurturer and teacher. Also remember that the Qur'an was being revealed from the Lord of the heavens and the earth to the leader of this group, Muhammad, *(sallallaahu alayhi wasallam)*.

Ponder again over the situation of these people: Their hearts were in unity and harmony in their in belief in and love for the Messenger of Allah, *(sallallaahu alayhi wasallam)*. He taught them and lived with them while the Qur'an was being revealed. Reflect over those days and stances. Much has been said about this in the first part of these series [Companion with the Messenger of Alhh, *(sallallaahu alayhi wasallam)*].

There is no doubt that mutual love and affection were prevalent among the Companions of the Messenger of Allah, *(sallallaahu alayhi wasallam)*. Allah testifies to this when He says,

"And remember Allah's Favour on you, for you were enemies one to another but He joined your hearts together, so that, by His Grace, you became brethren (in Islamic Faith)."[1]

Please, take a second look at the meaning of the above verse: A testimony from Allah for the Companions of His Messenger, *(sallallaahu alayhi wasallam)* that it was He Who *'joined your hearts together'*. This is Allah's favour upon the Companions of His Prophet Muhammad *(sallallaahu alayhi wasallam)*, and no one can prevent His favour!

Yes, there was a fiery enmity between the tribes of Aws and al-Khazraj, but Allah removed that enmity and replaced it with love and harmony.

Dear reader, it brings you no harm to believe in this and to have a good opinion of the Companions of the Messenger of Allah, *(sallallaahu alayhi wasallam)*. Their Lord has attested to their excellence and reminded them of His favour upon them by making them brethren with pure hearts in which mutual love and harmony were deeply entrenched. What counts is the general application of the text and not a particular case. A proof in support of this rule is the saying of Allah,

"And if they intend to deceive you, then verily, Allah is All-Sufficient for you. He it is Who has supported you with His Help and with the believers. And He has united their (i.e. believers') hearts. If you had spent all that is in the earth, you could not have

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[1] Aal-'Imraan 3:103

united their hearts, but Allah has united them. Certainly He is All-Mighty, All-Wise."[1]

Dear reader, ponder over the above verses and read them again and again. Allah reminds His Prophet Muhammad *(sallallaahu alayhi wasallam)*, that it was He Who blessed him with Victory and with the believers. What concerns us more here is the fact that if the Prophet Muhammad *(sallallaahu alayhi wasallam)* had spent all the wealth of this world, he would not have been able to join his Companions' hearts together. So, the favour here belongs to Allah.

In spite of this, some people still deny this fact and can't help but disagree with the clear verses of the Qur'an and claim that enmity what was prevalent among the Prophet's Companions!!

The Almighty Allah informs us that He joined their hearts together, united them, made them brethren and made them compassionate among themselves. Yet, tales and false narrations are still being repeated that hostilities were rife among them!!

There are many verses – some quoted above – in which the Companions are praised and in which their qualities and actions were mentioned and commended. One of these qualities is their altruism that was a product of the mutual love that existed among them. Allah, the Exalted says,

"(And there is also a share in this booty) for the poor emigrants, who were expelled from their homes and their property, seeking Bounties

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[1] Al-Anfal 8:62-63

from Allah and to please Him, and helping Allah (i.e. helping His religion) and His Messenger (Muhammad (peace be upon him)) Such are indeed the truthful (to what they say). And (it is also for) those who, before them, had homes (in Al-Madinah) and had adopted the Faith, love those who emigrate to them, and have no jealousy in their breasts for that which they have been given (from the booty of Banî An-Nadîr), and give them (emigrants) preference over themselves even though they were in need of that. And whosoever is saved from his own covetousness, such are they who will be the successful."[1]

There are many other verses with this meaning. The one we quoted above is just an example of verses that indicate the Companions' love for one another and that this love is deep-rooted in their hearts.

As you can clearly see, there are many verses from the Qur'aan on the qualities of altruism, brotherhood, friendship and harmony that affirm the quality of love. There are a number of explicit Qur'anic texts on this. Look at the above verses, you will realize the affirmation of the love that the Helpers had for their Emigrant brethren, also ponder over the last verse of Surah al-Fath.

Here is a story that 'Ali al-Arbilee narrated in his book, Kashf al-Ghummah,[2] from Imam 'Ali ibn al-Hussain, may Allah be pleased with them. He wrote:

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[1] Al-Hashr 59:8-9
[2] 2/78; Iran

"A group of people came to the Imam from Iraq and spoke ill of Abu Bakr, 'Umar and 'Uthman in his presence. When they finished he asked them, 'Tell me, are you the earliest Emigrants about whom Allah says,

'*who were expelled from their homes and their property, seeking Bounties from Allah and to please Him, and helping Allah (i.e. helping His religion) and His Messenger (Muhammad (peace be upon him)) Such are indeed the truthful (to what they say)*[1]'?'

They said: 'No.' He then asked them: 'Are you the Helpers, about whom Allah says,

'*those who, before them, had homes (in Al-Madinah) and had adopted the Faith, love those who emigrate to them, and have no jealousy in their breasts for that which they have been given (from the booty of Banî An-Nadîr), and give them (emigrants) preference over themselves even though they were in need of that*'[2]?'

They answered in the negative. He then said: 'Since you have denied being among either of the two groups, I bear testimony that you are certainly not among those about whom Allah says,

And those who came after them say: "Our Lord! Forgive us and our brethren who have preceded us in Faith, and put not in our hearts any hatred against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful.'[3]

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[1] Al-Hashr 59:8
[2] Al-Hashr 59:9
[3] Al-Hashr 59:10

He then told them: 'Go out of here! May Allah punish you."

The above is the view of Zain al-'Aabideen, 'Ali ibn al-Hussain, who was one of the Taabi'een [the successors of the Prophet's Companions]. The books authored by the Sunnis and the Shiites are full of the Taabi 'een praising one another. The reader of the book, Nahj al-Balaaghah will find there many speeches and explicit indications, all praising the Companions of the Messenger of Allah. I just chose the above example because it contains some excerpts from the Noble Qur'an.

Imam 'Ali said, "I saw the Companions of Muhammad, (*sallallaahu alayhi wasallam*) and none of you is like them. They would wake up in the morning with dishevelled hairs, and covered with dust after they have passed the night in prostration and standing in voluntary prayer. They would alternate positions between prayer and sleep and would stand as if they were on a life coal out of fear for the Day of Return. They looked as if they were in a condolence procession out of long prostration. Whenever the Allah is mentioned in their presence, their eyes shed so many tears that their garments became wet and they would they shake like a tree violently shaken by a storming wind out fear of Allah's chastisement and in desire for His reward."

There are many more examples of his praise for the Prophet's Companions. His grandson, Zain al-'Aabideen, has a treatise in which he supplicated for the Companions and praised them. And you will find that each of the Imams has many sayings in which they praised the Companions. There are even many narrations in which they are reported to have explicitly praised the Rightly

Guided Caliphs, Mothers of the Faithful and others. If these narrations are compiled together they will make volumes.

Dear reader, I have said much though my intention was to be brief. Please, pardon me. I beseech Allah to benefit you and me with all the above. But the whole truth must be said. The treatise is coming to an end, so I hope you will bear it with me a little more.

There is a need to have a short study of the stand of Ahl-us-Sunnah concerning the members of the Prophet's Household in order to show you that, as they were very enthusiastic about upholding the Sunnah and practicing the Qur'anic teachings, as they were also very passionate in their love for the members of the Prophet's Household. This issue, however, needs an independent study.

With all the above, it is very clear that all the Companions were compassionate among themselves, and among them are the Prophet's relatives and wives. The following is an elucidation on some of their rights, as confirmed by the scholars of Ahl-us-Sunnah, may Allah have mercy on them.

Ahl-us-Sunnah's Stand Regarding Members of the Prophet's Household

Who are Members of the Prophet's Household?

There are divergent opinions among the scholars regarding who are members of the Prophet's Household. The most prominent views are the following:

1. They are those for whom taking of Saqadah [alms or charity] is forbidden. This is the opinion of the majority of the scholars.
2. They are the Prophet's offspring and his wives. This is the choice of Ibn al-'Arabi that he supported in his book, Ahkam al-Qur'an. There are others who supported this opinion but exclude the Prophet's wives.
3. They are all those who follow the Prophet Muhammad, *(sallallaahu alayhi wasallam)* till the Day of Resurrection. This opinion is supported by Imam an-Nawawi in his comments upon Sahih Muslim. It is also the view of the author of al-Insaf. However, there are those who restrict and limit it to only the pious and the righteous ones among the Prophet's followers.

Who are those for whom taking of *Sadaqah* is forbidden?

They are the descendants of Hashim and the children of al-Muttalib. This is the most preponderant opinion. It is the

opinion of the majority of the scholars. There are some among them who believe that they are only the descendants of Hashim.

But in the view of the Twelve Shiites [the Imaamiyyah], members of the Prophet's Household are only the twelve Imams, to the exclusion of others. They have some explanations that could not be mentioned here because there is a great dissention among their sects on this issue; and it is in fact, the cause of the dissentions.[1]

Belief of Ahl-us-Sunnah Concerning the Prophet's Household

You will hardly find a comprehensive book on Islamic creed in which there is no explicit mention of this issue because of its importance. Even, scholars have written books exclusively on this topic.

The summary of the belief of Ahl-us-Sunnah concerning the Prophet's Household is what Ibn Taymiyyah affirmed in his booklet, al-'Aqeedah al-Waasitiyyah. Though the booklet is very concise, he wrote:

"And they [the Ahl-us-Sunnah] love members of the Household of the Messenger of Allah, (*sallallaahu alayhi wasallam)* and ally themselves with them. They preserve, regarding them, the Prophet's admonition that he made on the day of Ghadeer Khum when he said, 'I remind you of Allah concerning members of my household, I remind you of Allah concerning members of

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[1] See: Firaq ash-Shee'ah, by an-Nubakhtee

my household!'[1] The Messenger of Allah, (*sallallaahu alayhi wasallam)* told Abbas, his uncle who complained to him that some members of Quraysh disrespected Banu Hashim: 'By Him in Whose Hand is my soul, they are not [true] believers until they love you for the sake of Allah and for your kinship with me.'[2] He also said: 'Allah selected the children of Ismail, and selected Banu Kinanah from the children of Ismail, and selected the Quraysh from Banu Kinanah, and selected Banu Hashim from Quraysh and selected me from Banu Hashim.'"[3]

I will stop by the above quotation from an erudite Imam whom many Shiites see as one of their most avowed enemies, because of his book, *Minhaaj as-Sunnah*, which he wrote to refute the falsehood of Ibn al-Mutahhir al-Haliyy.

Rights of Members of the Prophet's Household are as follows in detail:

One: Right to be loved and befriended:

Dear reader, it is not unknown to you that it is incumbent upon the Muslim to love every believing man and woman. As for what is mentioned above of the love for members of the Prophet's Household and being their allies, that is a special love that no

[1] This hadeeth is reported by Muslim and others. See: Muslim, Book of Virtues of the Companions: Virtues of 'Alee, 4/1873, hadeeth 2407

[2] Reported by Ahmad; the editor of Musnad made a lengthy discussion of its authenticity or otherwise. But the point is the meaning is correct, because it is supported by the Qur'aan.

[3] Reported by Muslim

one shares with them, because of the Prophet's saying: 'and for being my relatives'.

As for the first that is for the sake of Allah, it is Islamic brotherhood and having friendship in faith. This is a right of the generality of the Muslims. For, the Muslim is a brother of his fellow Muslim. Therefore, this friendship applies to all Muslims including members of the Prophet's Household. In addition to this, the Messenger of Allah, (*sallallaahu alayhi wasallam)* has granted his relatives a special love because of their kinship with him. Allah says,

Say (O Muhammad (peace be upon him)) "No reward do I ask of you for this except to be kind to me for my kinship with you."[1]

This is the meaning of the Hadith quoted above, according to the correct interpretation of this verse. For, there are some among the exegetes of the Qur'an who interpret the verse as meaning: 'you should love me because of my kinship with you', because the Messenger of Allah, *(sallallaahu alayhi wasallam)* shared kinship with all Quraysh clans.

The point is that loving the Prophet's relatives, showing friendship towards them and respecting them for their kinship with him is an established fact, and it is different from the show of friendship that applies to the generality of the Muslims.

Two: Rights to have blessing invoked upon them:

Allah says,

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[1] Ash-Shooraa 42:23

***"Indeed, Allah confers blessing upon the Prophet, and His Angels [ask Him to do so]. O you who believe, ask [Allah to confer] blessing upon him and [ask Allah to grant him] peace."*[1]**

Muslim reported on the authority of Abu Mas'ood al-Ansari who said: "We were sitting in the company of Sa'd ibn Ubaadah when the Messenger of Allah, *(sallallaahu alayhi wasallam)* came to us. Bishr ibn S'ad said: Allah has commanded us to invoke blessing upon you, Messenger of Allah! But how should we do so?' Abu Mas'ood said: The Messenger of Allah, *(sallallaahu alayhi wasallam)* kept quiet that we wished he had not asked him. He [The Prophet] then said: (For invoking blessing upon me) say: "O Allah, bless Muhammad and the members of his household as Thou didst bless the members of Ibrahim's household. Grant favours to Muhammad and the members of his household as Thou didst grant favours to the members of the household of Ibrahim in the world. Thou art indeed Praiseworthy and Glorious"; and salutation is as you know."[2]

There is a similar Hadith reported by al-Bukhari and Muslim on the authority of Abu Humaid as-Saa'idee.

There are many Ahadith in this regard. Ibn al-Qayyim said: "It is their [the Prophet's Household] right. And there is no disagreement among the scholars on this."[3] This is in regard to the format known as *as-Salaah al-Ibraaheemiyyah*.

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[1] Al-Ahzaab 33:56
[2] Reported by Muslim
[3] Jalaa al-afhaam; Ibn al-Qayyim extensively discussed topic in this book.

Three: Right to the fifth of the war booty: This is in accordance with Allah's injunction,

"And know that whatever of war-booty that you may gain, verily one-fifth (5 th) of it is assigned to Allah, and to the Messenger, and to the near relatives (of the Messenger (Muhammad (peace be upon him))) (and also) the orphans, Al-Masâkin (the poor) and the wayfarer." [1]

There are also many Ahadith in this regard. This share is exclusive for members of the Prophet's Household. This is an established right for them, even after the Prophet's death. This is the opinion of the majority of the scholars, and it is the correct opinion.[2]

An Important Point

Members of the Prophet's Household have many rights. The above-mentioned are just the most important of these rights. These are rights of all those, whose Islam and kinship to the Prophet Muhammad *(sallallaahu alayhi wasallam)* are authentically established. They must also be of righteous deeds.

The Messenger of Allah *(sallallaahu alayhi wasallam)* used to warn against reliance on lineage. He said, in his famous address while he was in Makkah, "O people of Quraysh! Buy (i.e. save) yourselves (from the Hellfire) as I cannot save you from Allah's

[1] Al-Anfaal 8:41
[2] See: al-Mughnee 9:288, and a short treatise by Ibn Taymiyyah regarding rights of members of the Prophet's Household.

Punishment; O Bani Abd Manaaf! I cannot save you from Allah's Punishment, O Safiyyah bint Abdul-muttalib! I cannot save you from Allah's Punishment; O Fatimah bint Muhammad! Ask me anything from my wealth, but I cannot save you from Allah's Punishment."[1]

And what happened to Abu Lahab is known to all. We ask Allah to protect us against the Fire.

[1] Reported by al-Bukhaaree

Stand of Ahl-us-Sunnah against the Nawasib [the haters of 'Ali and members of the Prophet's Household]

To complete the discussion on the position members of the Prophet's Household occupy in the sight of Ahl-us-Sunnah, we deem it fit to add their stand against the *Nawasib*.

An-Nawasib, an-Nasibah and Ahl an-Nasb are designations given to those who believed that it is an act of religiosity to hate 'Ali and show hostility to him. This is the origin of this erroneous belief. And by extension, he who hates members of the Prophet's Household is one of the Nawasib.

Dear reader, sayings of the scholars of Islam are explicit and clear in their praise for Imam 'Ali and his children. Our belief is that 'Ali, al-Hasan and al-Hussain are among the dwellers of blissful Paradise. This is clear, and all praise is due to Allah.

Here, I am going to point to the stand of Ahl-us-Sunnah against the Nawasib and their renunciation of their vicious ideology. This is very important given that it is one the causes of dissention among the Ummah. There is a group of opportunists who benefits from this dissention. This group talks of what could cause bad blood and increase dissentions among the Muslims whenever they have the chance to do so, and even if they do not get the chance. With their speeches, they stir fire of rancour, though what they say is false and absolute lie.

When one of them talks, he accuses the Ahl-us-Sunnah of hating ‘Ali and his sons, and freely fabricates lies. The best that can be said of his situations is that he repeats and parrots false and imaginary tales and stories about how much the Ahl-us-Sunnah hate Imam ‘Ali.

On the contrary, the Ahl-us-Sunnah narrates many ahadith on ‘Ali’s virtues. You will hardly find a book of ahadithin which virtues of Imam ‘Ali and his noble qualities are not mentioned.

Dear reader, the opinion of Ahl-us-Sunnah about the Nawasib is very clear. It is enough to quote the saying of Sheikh Al-Islam Ibn Taymiyyah whom the Shiites see as one of their most avowed enemies because he was the one who wrote the biggest Sunni book in refutation of the Shiites.

He said:

“Insulting ‘Ali and cursing him is a transgression that won a faction the unenviable title of: ‘the Transgressing Group’. Al-Bukhari reported on the authority of Khalid al-Hadhdha from ‘Ikrimah who narrated: “Ibn 'Abbas said to me and to his son 'Ali, "Go to Abu Sa'eed and listen to what he narrates." So we went and found him in a garden looking after it. He picked up his garment, wore it and sat down and started narrating till the topic of the construction of the mosque came up. He said, "We were carrying one adobe at a time while 'Ammar was carrying two. The Prophet Muhammad *(sallallaahu alayhi wasallam)* saw him and started removing the dust from his body and said, "May

Allah be Merciful to 'Ammar. The transgressing group[1] will kill him. He will be inviting them (i.e. his murderers, the rebellious group) to Paradise and they will invite him to Hell-fire." 'Ammar said, "I seek refuge with Allah from affliction."

Muslim reported on the authority of Abu Sa'eed who said: "The one who is better than me, Abu Qatadah, informed me that the Messenger of Allah, *(sallallaahu alayhi wasallam)* told 'Ammar while the latter was digging the trench and he [the Prophet, *(sallallaahu alayhi wasallam)*] was wiping his hand on 'Ammar's head saying: "Poor Sumayyah's son, he will be killed by the transgressing group."

He also reported on the authority of Umm Salamah that the Prophet, *(sallallaahu alayhi wasallam)* said: "'Ammar will be killed by the transgressing group."

This is also a proof of validity of Imam 'Ali's leadership and the obligation of obeying him, and that those who call unto obeying him are callers unto Paradise and that those who invite people to fight him are callers to Hell, even if they have rationalisations. It is also a proof that it was not permissible to fight 'Ali.

Therefore, those who fought him were upon error, even if they had their rationalization or transgressors if they did not have any rationalization. This is the more correct of the two opinions of our scholars on this issue: to regard those who fought 'Ali as being upon error. It is also the opinion of the leading jurists who

[1] This group consisted of rebellious people who revolted against 'Alee and waged war against him. 'Ammaar was on the side of 'Alee in this war.

created, from this issue, a sub-topic about waging war against the rationalising transgressors.[1]

Then ponder over the following saying of Ibn Taymiyyah. He said, after discussing extensively Ahl-us-Sunnah's sayings concerning Yazid ibn Mu'aawiyah and explaining people's differences regarding him:

"As for those who killed al-Hussain, helped in his murder or is pleased with the same, may the curse of Allah and the curse of the Angels and all mankind be upon them."[2]

This is the word of one of the most prominent scholars of the Salaf!!

Is it then possible for a speaker or a pretender to accuse Ahl-us-Sunnah and claim that they are Nawasib?!!

Dear brother, many questions might have arisen in your mind concerning what you have read in this treatise and what is historically authentic of the battles of *Siffeen* and *Jamal* that took place among the companions. In this conflict, most of the companions were on the side of 'Ali and members of the Prophet's Household who were with him. This is a topic that needs to be discussed in a separate treatise. I ask Allah to help me produce it, so the truth of the issue will be made manifest.

Nevertheless, I remind you and myself of the following Words of Allah:

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[1] Majmoo' al-Fataawaa, 4/437

[2] Majmoo' al-Fataawaa, 4/487

"And if two parties or groups among the believers fall to fighting, then make peace between them both. But if one of them outrages against the other, then fight you (all) against the one that which outrages till it complies with the Command of Allah. Then if it complies, then make reconciliation between them justly, and be equitable. Verily! Allah loves those who are equitable. The believers are nothing else than brothers (in Islamic religion). So make reconciliation between your brothers, and fear Allah, that you may receive mercy."[1]

In these verses, Allah affirms faith for all them, though there was an in-fighting among them. The verses do not need any elucidation for they are clear and self-explanatory. All of the Companions were believers, even though there was a conflict among them.

Allah also says,

"But whoever overlooks from his brother [i.e. the killer] anything, then there should be a suitable follow-up."[2]

This verse is about premeditated murder, yet Allah affirms the Islamic brotherhood between the killer and the relatives of the killed. Therefore, the heinous crime of killing, for which Allah prescribed a severe punishment, does not remove the killer from the fold of faith, for he and the relatives of the one he killed are still regarded as brethren in faith. Allah says,

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[1] Al-Hujuraat 49:9-10
[2] Al-Baqarah2:178

"The believers are nothing else than brothers." [1]

[1] Al-Hujuraat 49:10

Conclusion

Dear brother, all praise is due to Allah, Who bestowed His favour upon us with the love of the Prophet Muhammad, peace and blessings be upon him and upon his pure family and righteous Companions.

Dear brother, after we have spent some time with the pure members of the Prophet's Household and his righteous Companions; and after we have realized their mutual compassion, and the family and marriage relationships that existed among them, and their mutual love and brotherhood, and the unity of their hearts which Allah mentioned in the Qur'an, we then need to fervently beseech Allah, Lord of all the worlds, to make us succeed in deeds that He loves and is Pleased with, and to include us among those about whom He says in His Glorious Book:

"And those who came after them say: "Our Lord! Forgive us and our brethren who have preceded us in Faith, and put not in our hearts any hatred against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful."[1]

According to Imam Zain al-'Aabideen, "A group of people came to the Imam from Iraq and spoke ill of Abu Bakr, 'Umar and 'Uthman in his presence. When they finished he asked them, 'Tell me, are you the earliest Emigrants about whom Allah says,

[1] Al-Hashr 59:10

'who were expelled from their homes and their property, seeking Bounties from Allah and to please Him, and helping Allah (i.e. helping His religion) and His Messenger (Muhammad (peace be upon him)) Such are indeed the truthful (to what they say)[1]'?'

They said: 'No.' He then asked them: 'Are you the Helpers, about whom Allah says,

'those who, before them, had homes (in Al-Madinah) and had adopted the Faith, love those who emigrate to them, and have no jealousy in their breasts for that which they have been given (from the booty of Banî An-Nadîr), and give them (emigrants) preference over themselves even though they were in need of that'[2]?'

They answered in the negative. He then said: 'Since you have denied being among either of the two groups, I bear testimony that you are certainly not among those about whom Allah says,

And those who came after them say: "Our Lord! Forgive us and our brethren who have preceded us in Faith, and put not in our hearts any hatred against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful.'[3]

He then told them: 'Go out of here! May Allah punish you."

However manifest the evidences may be, man still needs the help of his Lord. It is a known fact that Allah supported His Messenger, *(sallallaahu alayhi wasallam)* with astounding

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[1] Al-Hashr 59:8
[2] Al-Hashr 59:9
[3] Al-Hashr 59:10

miracles, and with the Noble Qur' an He described as a Clear Light. In spite of the Prophet's excellent manners and eloquence, and in spite of his truthfulness and handsome physical appearance and the fact that he was known to the people of Makkah since his childhood, in spite of all this, many of the Makkans remained upon their disbelief until the victory finally came.

We should therefore make efforts in our supplications and in asking Allah for success and steadfastness upon the truth and following it wherever it may be. For, guidance comes only from Allah.

Dear brother, remember that you will be asked and held accountable for all that Allah commands you to do. Do not give preference to the word of any human over the Word of Allah, High and Exalted is He. He revealed the Qur'an to you with the clear Arabic tongue. He made it guidance and healing for the believers, and made others fail to realize this guidance. He says,

"Say: It [the Qur'an] is for those who believe, a guide and a healing. And as for those who disbelieve, there is heaviness (deafness) in their ears, and it (the Qur'an) is blindness for them. They are those who are called from a place far away (so they neither listen nor understand)."[1]

Follow then the guidance of the Qur'an, May Allah make you succeed!

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[1] Fussilat 41:44

Dear blessed brother, reckoning of the mankind is with Allah alone. No human being has right to that. The righteous can only make intercession – with its conditions – on behalf of the people. We should therefore, refrain from acting presumptuously towards Allah and judging His servants.

It does not do us any harm to love members of the Prophet's Household and the rest of his Companions. That is what corresponds with the texts of the Qur'an and the authentic narrations of the Sunnah.

Finally, we should strive in beseeching Allah to remove from our hearts whatever hatred we have for them, to show us the truth and to help us to overcome our souls and the Satan. Allah is the Master of that and He is One Capable of doing so.

Allah knows best.

May Allah bestow peace and blessing upon our Prophet Muhammad and upon his Household and Companions.

Relationship by marriage that took place between the Household of Hashim and the families of the rest of the Ten Companions who were given the glad tiding of Paradise

S	Hashimite House	Others	Reference
1	Allah's Messenger, *(sallallaahu alayhi wasallam)*	‘Aysha bint Abu Bakr, Hafsah bint ‘Umar, Ramlah bint Abu Sufyan	All the sources
2	Umm Kulthoom bint ‘Ali	‘Umar Ibn l-Khattaab	Many sources, and some are quoted recently
3	Fatimah bint al-Hussain	‘Abdullah Ibn ‘Amr Ibn ‘Uthman Ibn ‘Affaan	Al-Asl fee ansaab at-taalibeen, by at-Taqtaqee p.65; ‘Umdah at-talib fee ansaab abee talib, by Ibn Utbah and others p.118

4	Safiyyah bint 'Abdul-muttalib, the Prophet's aunt	Al-'Awwaam ibn Khuwaylid, and she bore him Zubair in al-'Awwaam before Islam	All Shiite and Sunni sources
5	Umm al-Hasan bint al-Hasan Ibn 'Ali Ibn Abu Talib	Abdullah Ibn Zubair married her and she remained with him until he was killed; her brother, Zayd then took her	Muntahaa al-aamaal, by Sheikh 'Abbas al-Qummi, p.341, Taraajim an-nisaa, by Sheikh Muhammad Hussain al-Hairi and others, p.346
6	Ruqayyah bint al-Hasan Ibn 'Alee Ibn Abu Talib	She was married to 'Amr Ibn Zubair Ibn al'Awwaam	Muntahaa al-aamaal, by Sheikh 'Abbas al-Qummee, p.341, Taraajim an-nisaa, by Muhammad al-A'laa and others, p.346

7	Al-Hussain al-Asghar Ibn Zain al-'Aabideen	He married Khalidah bint Hamzah Ibn Mus'ab Ibn Zubair	Taraajim an-nisaa, by Muhammad al-A'laa, p.361

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